

TUESDAY OCTOBER 15 1963
PLAYED ON JANUARY 30, 1964

TABLE OF CONTENTS

Fred Pearlman: What should my relationship, attitude be towards my job?

Mr. Nyland: Deciding how much time and energy to spend on ones various interests and responsibilities. How work can help one to choose a direction; purging the mind and the heart.

Fred Pearlman: Report on task of making faces in front of the mirror.

Mr. Nyland: Difference between visual seeing and becoming aware. The possible range of emotions.

The Enneagram; a detailed discussion.

Parenthetical comments prefixed by the word Editorial are in my words and not transcribed from the tape.

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Is the microphone is a good place? Last week we had a little trouble with it. And when a tape does not come over it makes me think: what do we really do it for? And the first reaction was that I was a little sad because I had different reasons for wanting that particular tape, and not just as a record of a meeting because that, after all, is quite alright. If we have it, it is fine. If we do not, it does not matter so much, at least as far as I am concerned. And I do not think in general it matters. But since I am still trying to work certain things out for a little additional writing on Firefly, I was going to use it for that purpose. And then I said, "Well, I will have to do it some other way."

Who was not here last week? You know last week we talked about the Enneagram. And you might almost say by special request we will talk again about the Enneagram. It will not be the same way. I am quite sure about that. And also, even if I say certain things that I have said before, it will stand repeating because what I did discuss was a new kind of viewpoint of the Enneagram; and also many facts that I am sure you are liable to forget. I do not want to say that you have forgotten them or forgotten many. But there are many things that you might not immediately remember. I do remember, however, particularly to Wesley, a suggestion of a quarter on which one engraves an Enneagram and carries it around. Did you do that Wesley?

WESLEY: Well, in a way. Not actually on a quarter. I mean it was -?- I pictured a quarter. I also made a diagram of one to keep in my wallet and to try to work with that.

MILDRED: It went so fast I could not digest it all. I wanted the tape.

MR. NYLAND: Well you know, sometimes it is a question of momentum and one keeps on hammering and hammering and hammering. And it is sometimes very good for that because it keeps the attention; and that you miss certain things - it is alright. After all, I think it is necessary to miss because that will require then afterwards on your part, work, trying to recall it and really to see how much you have retained, how much you could take in.

And many times, if you are in a state of being awake, you will retain many things without knowing that your memory will retain it. It depends on the state of being how much you can take in. And afterwards, when you want to unwind it, you come back again to a little lower level of your ordinary thought processes and you will see how much there is then and how much actually has been recorded almost without your going thru the regular processes of your mind, trying to retain it. Because, if you want to retain it as something I want to keep it, you put your mind in a very strange position, very concentrated and very tense and, as a result, many of the thoughts do not penetrate. They are there and you make an attempt but you are much more closed, instead of, when you are really open, many things will be received which afterwards become useful. So, what will we talk about? Talk about the Enneagram or will we talk about some subjects first? Are there any questions? Not about the Enneagram but about -?

FRED PEARLMAN: I have a report to make but that is not what I wanted to speak of first. I spoke to you about three weeks ago, about starting a new job and you said to speak to you after I had been there a while. And I have questions about just earning a living work that I have never been able to clear in my own mind: Just what is expected? Who decides when enough is given? How much is taken without anything said? How do you approach your position working for someone else? I do not have any means of equating it or relating it to making efforts. Can you say something about any of the things I have just mentioned?

MR. NYLAND: When one is in life, that is, on Earth, you have to breathe conditions as you find them in accordance with the laws of Earth.

This is quite fundamental because, in the first place, you do not have anything else. In the second place, if you start to apply a different kind of measure you probably will be wrong regarding ordinary ~~it~~ unconscious events of Earth. So, you first have to be on the level of understanding what takes place on Earth in relation to whatever it may be that you are engaged in and what are the requirements in the ordinary sense of the word; not the requirements of a spiritual basis because much of that what you do professionally does not require anything else but delivering the goods for the money you receive. If, in addition to that, you may have a little relationship or an acquaintance or a friendship that work is pleasant for you, that they like you, that you have good surroundings, all of that is for the good. But, the fundamental thing is you spend time, energy for which in the open market you are paid a certain sum. If you do not like it you can go and try to find another job. If they like you maybe after a little while you get a raise. All of this has nothing to do with work as such. But it does not mean that it is not a good idea to try to find out what work could be - I mean now work with a capital W - what it could mean in my ordinary professional work. But that applies to every time of my life and it has nothing to do with ordinary conditions of Earth if I consider them first.

Many times in life one is confronted with a great many problems; different kinds of problems, problems that have value and a lot of problems that have no value but temporarily come up and have to be decided. I think a person's wisdom increases when he can do away with a lot of things that are of interest and he says to such things, "I am interested but I cannot do it now." That is, I have to choose. I have to know what is important and what is not. And, for that, I have to budget my time, my energy, money, all the different things that I am usually engaged in, in the form of how to spend energy in whatever form I use it.

And that regarding that, regarding ordinary life, I first have to become quite clear of what I can do, what is expected of me, and in what respect I myself feel that I can do the things that I am supposed to do right; that I, when I take the responsibility, discharge it and that then for me, whatever there is of my conscience, is satisfied so that at the end of the day I can say, "I have not loafed. I have given a value for whatever they paid me or will pay me; and, in general, I am ~~in~~ regarding my ordinary professional relationship in the right relationship to that."

This applies to all kind of relationships that one has. It applies to all kind of interests one has. And one has to find out, out of the interests, certain things that you can do and other things that, for the time being, you have to leave alone. You cannot help that because very often a person who is alive will always want to do a little more than he can physically or perhaps that he has the time for. And that although his interest is very genuine it does not mean that he can attend to it. Sometimes, in such a situation, you have to be like an executive. You have to delegate certain work to someone else. When it is not possible for you to do it all, you have to learn that maybe someone else can do it, even if that person does not do it with as much energy as you would spend or does it with eighty percent efficiency.

This is a rule regarding everything that I do, not even when I am an executive but also when I have ten or twenty different subjects or directions in which I would like to go; and every one comes up at a certain time and has apparently a certain value - otherwise I would not think about it or at least I have in myself an idea that I ought to do something because I feel it is important. Many of these things have been created because of an association before hand where I make a

promise to someone or -?- with some other people maybe in fulfilling a certain task and I take it on myself and then, very often, such a thing may grow larger than I ~~2~~- for, that it takes much more time and still, you are in the midst of it because you have started it; you were instrumental in feeding it and now it starts to grow and it has overgrown and you cannot really withdraw from it. This is a question that will not come up so much when you do a particular job for which you are paid. It does come up when you do various things on a more or less free lance basis. That is, you have to earn a certain amount of money and, altho the job may be new and you will make allowances that it will take some time before you get enough clients, also there are many other things that you would like to do that will ^{ordinary} cut into the time that you ought to spend on your/profession. And this is only a matter of finding out day after day what have I done? What will I do today? And, as I said before, to make a list of the different things that I am interested in and cross off, for the time being, those points of interest that I cannot spend any time on, altho they remain of interest and I must concentrate on two or three which I say for today I will do this; tomorrow I will do that. Now, you have to be flexible about it because sometimes you get up to a certain point when you can do certain thing up to that point and no further; and probably the day is not as yet done and you have to do something else. So, you have to have at least three or four different ways where you can go. But you have to have strength for that. Because you have to say to yourself, "I am interested but I will not go in that direction. I will go instead in this direction which I believe is more important for me." This way I feel that I am justified in spending the time. And the consideration for that may be that it has to be for the sake of earning a living for paying back some debts or to have at least the possibility of spending the money for certain purposes that I want

to spend it for.

Now, in our present society, it is sometimes very difficult to know what you can do and what you cannot do. And also that in that enters the question of spending your time for very little money; also that when you spend it that perhaps in the surrounding inwhich you spend it, you are not very satisfied because they do not appreciate you. And there are many different reasons why sometimes one may feel quite dissatisfied. And for that reason not want to do that particular kind of thing and, ~~fixing~~ following the line of least resistance or the line of most enjoyment, I will take that what I like and rationalize about it in such a way that I feel I am conscientious; that I still will do it because I hope for the best; that afterwards I will take care of the things I do not like. That, of course, is a sign of weakness because it simply means that I avoid looking the thing in its face and I do not know how to do it exactly because I do not want to give it enough attention.

Now we come to the question of work. How do I view ordinary life from the standpoint of work? Because all this what I have said, making a list and all of that, you can do in ordinary life very well and many people do it and do budget their time and do budget many things where they feel that they do not know exactly how much they have and where it has to be spent. But when it comes to a question of work; how can work help me at the moment when I am in a confused state? It is really important because if I try to settle it in the ordinary/^{way}with ordinary life, I may not be able to find out in ordinary life then only by experience how much the value is of this thing or another. I have to know the value in order to make a selection. If I, at the moment when I am confronted with a variety of different directions inwhich I perhaps should go, if I then wake up, if I then make my body, my mind

and my feelings so free, so relaxed that the different thoughts that are there find their proper place and I remain as much as I can awake during such a period when I start to consider the possibility of how to spend my time. I start out on a level of my being which I constantly raise up to a certain level from which I want to judge and judge better.

The solution therefore regarding the choosing of a certain direction from the standpoint of work is first relax. That is, do away with the various thoughts as they are and as they will take place in your head and fight for a position and really bother you. So, when I say first your mind, it means I drain it. I try to get ~~xxxxx~~ out of it all the extraneous thoughts that really do not belong and I do not want to pay attention to it. I use my body for that purpose. That is, I make my head relax with all the muscular tensions that are in my head physically. And when I relax that physical part, my brain will be able to function better. I say I drain my brain. It is really I drain first my head. But I want to do this quite intentionally. That is, I have to have in my mind a very firm conviction that I want to drain it and that, as a result of that, ~~xxxxx~~ having already in my mind this thought, the thought of this becomes the nucleus around which the different thoughts in my head start to group themselves.

The same is true of your heart. I am of course effected by all kind of desires and wishes. And not on the basis of what my body wants but what I am excited about or that what concerns me. I cannot trace enough the different emotional states of myself on my body. And I do not know enough about how a feeling effects the condition of my body. But in order to start to find out what might take place and what does take place when I could start from scratch is again to give my body the

chance of relaxing so that my feelings start to function a little more independantly of the state of my body.

So, you ask me how to spend your time, how to answer you might say these requirements of ordinary life and really to know what to do and where is your measure that you could give enough. Economically speaking, you give enough as long as they do not fire you. You see, it has nothing to do with what your attitude is towards work. It can enter as a different factor if you wish. But in ordinary life the question of being paid is a matter of an organization employing you and you become for that organization an automaton functioning in a certain way and delivering the goods for whatever money they have to pay. If that is not satisfactory, they will fire you because probably it is a market where there is enough supply. If, on the other hand, you have something to give that is exceptional, then you can demand a price. This you must know for whatever you do. That you are giving honest value for that what they honestly and in good faith pay you, whatever it may be.

The question of how you do it, with pleasure or without pleasure, or how you do it regarding your conscience, that is, something that satisfies you emotionally, is quite different because many times you may have to do it and you do not like to do it well. Again, it will effect the economic relationship. But as long as you do it well and even if you force yourself to do it well, you need not do it with your heart. However, if you want to live for yourself, you have to do it in such a way that you really can get pleasure or satisfaction out of what you do. And therefore, whenever you do certain things, the second part that also belongs to you is your attitude in doing it; your wish to do it for yourself, your wish to do it well for yourself, the satisfaction for yourself - not being paid for it but ~~xxxxxxxxxxxx~~ for the fact that

you know you are doing it well. This is the requirement that relates partly to your conscience and partly to the general state of well-being. It belongs to something, when you look at yourself, that you have for yourself a certain respect. Again I say it has nothing to do with the relationship towards someone else. It is only your relationship and it relates to a relationship which is your own. And it has very much to do with a relationship that I have called private.

How to do it well: Again these two things have nothing to do with work. They can take place in ordinary life and on ordinary Earth. If I want to use them for work, then I have to be awake while I do what I do. If I do that, the two parts becomes one. Under the influence of Being, I perform reasonably for the time spent which I am paid for and I also do that what I wish to do with my heart because my aim is not any longer in the accomplishment of that what I do but it is in my attitude towards doing as well as I can what I can in a state of awareness. Does this answer?

FRED: It answers a part of it, yes.

MR. NYLAND: What is the other part?

FRED: Well, that is more specific. It is something that I think I should speak to you about. It is relating to what my aim was in getting this particular job and how it has gone else where.

MR. NYLAND: That is another question. That maybe has to do with competition, maybe it has to do with friends; it has to do with satisfaction in the direction in which you went, maybe the acquisition of more knowledge after you started and all that - ordinary business of ordinary life. It has, of course, value. It has value for you but it has not particular value for work.

FRED: Now I would like to report on the task of spending some time each night in front of a mirror and trying to bring faces that represented

states and see if I could bring some verbal representation as well. And this I did every night, not for a great length of time, but I did encounter some difficulties. Almost every night the same thing would happen. I would find, while looking in the mirror, that I was ^{un}aware of myself but aware of my image and that when I tried to be aware of myself being there and making these faces then I would almost not see the image.

MR. NYLAND: It is not a question of awareness Fred. It is a question of seeing then. You see your image. The awareness is not there. You cannot be aware of an image.

FRED: Well, I would see the image and not be aware of myself. And then I would try to be aware of myself and almost not see the image.

MR. NYLAND: No, that is not true. There are two different processes. One is to see an image with your eye; the other is an awareness which is registered in your head -?-. It is quite different. They can take place at the same time.

FRED: I know they can but I ...

MR. NYLAND: You have difficulty. Again, close your eyes and keep your awareness. Move away from the mirror until the image is very small and still have awareness of yourself. These are two things you can try. I have said many times, if I close my eyes, I remain aware of myself. But when I open them I see my hand. At the same time, if I close my eyes, I still know, in some way or other, not by seeing, but I know that my hand exists. Awareness of myself, as I said is registered in a different way.

FRED: I also discovered certain things just in passing almost, that all expressions come from one side of the face.

MR. NYLAND: Why? Why?

FRED: I do not know. Habit I expect.

MR. NYLAND: Is the left part less developed?

FRED: It is more. It is the side that expressions come from.

MR. NYLAND: Are you left handed?

FRED: No.

MR. NYLAND: And the left side expresses more?

FRED: It seems to. When it smiles, it is the left side that goes up more than the right and it seems to be more expressive.

MR. NYLAND: Can you change it?

FRED: I was not trying to change it. I can, but I was not trying to.

MR. NYLAND: It does not matter very much because a person is so or has is so. And maybe he smiles only with the left side & it is alright.

FRED: But I still come up against limitations.

MR. NYLAND: What limitations?

FRED: Well, I thought that I could take an adjective and represent it.

MR. NYLAND: That of course is very difficult.

FRED: The area of expression is very limited.

MR. NYLAND: Sometimes it is better to go the other way around. That is, if you discover the emotion, that you then get hold of your face, as it were. That you can do. But you limit yourself very much by the total emotions that you experience. But if you live a varied life and meeting different people, your life will have different emotions. As a result, you will also have different expressions. Naturally there are many expressions on your face as proscribed by certain emotions which you do not know because you do not know the emotion. And I think as a matter of fact, we are very limited in our feelings, the range of our feelings. It varies a little bit. I have called it just an octave. I do not think it is very much more really. We are stereotyped and the feeling very often, instead of actually feeling, we have a thought that we know it but we do not feel it. We talked about that once. I love: What is it if I say I love?

Is there something that takes place as an emotion in me that starts to vibrate? many of the things that are vices and so forth, like hate and anger and so on, anger I can more or less. But the anger is very often expressed in the body. But to really have an angry feeling of something that agitates me. Aspiration I sometimes can have. Something that takes my breath away, that I know. But in general, probably there are ten different states of feelings that I would know and the rest I do not. And if I make a list of all the so-called emotional states that are available to mankind, I have only a chance of experiencing a few. At the same time, I know approximately in what direction many of them go. And it is very useful to try to say: "How would I feel when I am actually, let's say, angry or that I am actually afraid, when I have a feeling of awe or an emotional respect? How would I then behave? I try to make an image of certain things. I picture a situation in which I am. And in the presence of that, a person or something of grandeur, nature, partly maybe I recollect it; I bring it back. And then I experience. I can experience it as if it is reality. But I can experience that kind of a feeling and it is produced on my face, a certain expression. But I have to recall it. For instance, I remember something that someone said and it touched me. It is long ago maybe and maybe you were very small and at that time maybe you were under the influence of that whatever the saying way, that kind of a posture that someone had in front of you, or the way such a person would look at you and smile at you and then say something; and something went thru you as if a new form of life opened up. And at that time, when you think about it, it can ~~bring back~~ be brought back and you can again experience that kind of a state. And with this experience of ~~xxxxxxxxxxxxxxxxxxxx~~ a feeling your face will take on a very definite expression. But, for many of these things one has to be very quiet. And it cannot be done just like that, One

has to prepare for it. It is worthwhile to run thru all possible kind of ~~EXPERIENCES~~ feelings that are available; and many feelings that are available to others but not as yet for you, in order to find out how far can you go in the expansion of your emotional center. It would be a long time Fred. Keep it in mind and work on it every once in a while. -?- I do it because probably you will not. You will not have the opportunity. But over six months, I am quite certain. Alright? Now, are all the questions answered? Other questions?

BILL HENEGAR: I notice, when I go thru an experience, I notice changes in my pulse beat. -?- blood, not symbolically but actual physical changes -?-

MR. NYLAND: Does it bother you?

BILL: It does not bother me but I thought I kind of wanted to know what is going on.

MR. NYLAND: Well, you can know what is going on by seeing it, by observing it, becoming aware of it. You may not be able to explain it unless you associate it with certain conditions in which you are. A thought or a feeling you might have might change the blood stream. You become aware of it. And you now link it up as a result of something that either you read or someone told you, or whatever it may have been as an experience. You say, with that experience my blood goes faster. ~~That~~ With that kind of an experience my blood seems to show on my face and I get red in the face. With that it is as if I have a sinking feeling in my heart and it is as if my blood has almost stagnated. You make relationships when you know what exactly happens to your blood. In order to know what happens to your blood you have to become aware because you can also, with your mind, know what is taking place in you.

For instance, your heart goes faster; well, palpitations of your heart naturally you will know. And, if you want to feel your own pulse, you may sometimes know that you are very excited and the blood goes a little faster. But again, what of it? It is apparently nothing serious because it will disappear.

BILL: I am not concerned about it really, I just...

MR. NYLAND: What are you concerned about?

BILL: I am curious.

MR. NYLAND: You are curious because it is different. If it is different, it is a good means of an opportunity for working. I mean, to that extent I think curiosity is justified. Otherwise it happens so many times during the day, you get excited. People tell you things you dislike. I am sure that you hear over the phone that you are this and that and the other. It starts your blood going faster. You are interested in some idea like you want to do this or that and you project yourself into the possibility of actualizing such a thing and it gives you an excitement. You are looking forwards perhaps to something that you will do tomorrow. All of that will effect your blood circulation, your breathing, many things of yourself. Ask the Doctor what kind of glands and secretions takes place when such a thing happens. It is tremendous. ^Very complicated, isn't it Doctor?

DR. VASILIS: Quite.

MR. NYLAND: It is a very interesting book if you are interested in that kind of thing. It called "Survival Thru Design" by an architect or a designer, what is his name? I have already forgotten. It relates everything of how a designer would work to the conditions in which the body of such a designer is -?- and in the body of the designer and also in the reactions that are being produced by a certain design on other people. Also bodily and physiologically. And it is a tremendous amount of so called Hasnamussian knowledge. And if you are interested

in reading it, you are welcome. Survival Thru Design.

THE ENNEAGRAM

You know, this question of the Enneagram; I mentioned the other day that it would be a very good thing to remember it ~~xx~~ quite often because the Enneagram is a symbol and a symbol is there in order to be a reminder. And in a symbol there are different things symbolically expressed and only available for anyone who has a key to unlock the secrets of the symbol. At the same time, a symbol, when it has a form, when, as I suggested, you put it on a coin that you can see and you can feel it, you can touch it, you can sense it, you can carry it with you, and because of that and the thoughts that are connected then with your understanding of the Enneagram, produces again for you a light in yourself. You will remember what may be the meaning and, if it is strong enough, you can at that time apply it in the condition in which you are. That is, it has a tremendous value for anyone who wants to use it for the purpose of being awake or trying to wake up, regardless of the conditions in which he finds himself in ordinary life. And it helps then, particularly the Enneagram, of classifying the condition in which you now experience certain things: Where they belong and where you are in relation to them.

We talked about the Enneagram before, you remember, when we talked about the three bodies. And I do not want to say too much about that now than only that the representation ~~xx~~ for the three centers quite logically becomes quite obvious so that if you see there are little segments which are, you remember the ciphers, nine is on top, three is here and six is there; that between nine and three is physical center, between three and six is emotional center - a representation of it, and between

six and nine is the intellectual. That totally man can be considered the Enneagram as he is and it also can be viewed from the standpoint of how man should become. So that there are again two different levels on which this figure can be represented or understood. And that whenever you are on one level, you never should mix it with the other level. But that, of course, is true of all symbols and all diagrams - that you apply it to the level where it belongs and never mix the ^{two} things ~~thin~~ up because you get into a great deal of trouble.

If you consider this as total man, then you have to see that the Law of Octaves as represented in man, reaches nine again in its point. And you can read Ouspensky about the difficulty there is between representing in the top ~~triangle~~ triangle the Si Do for the development of ~~man~~ man as he is physically. And then, with his emotions and whatever there is of his intellect that is developed, in this particular case man is, of course, not equally divided as far as centers are concerned.

I think that the Enneagram is much more valuable if you look it at: what man might become and what he is. And that therefore the point at the bottom, the nadir of that circle becomes very important because, you see, between four and five there is no bridge. In order to come from one place, go from one place to another, you have to go thru the whole rigamarole at the top part before you get there. (EDITORIAL: To get from four to five it is necessary to go thru two and eight). The possibility of drawing two points on the circle, the circumference together is by three and six. There is a connection.

Now, representing this as a symbol, there are really four different parts that become important. Last time I said three. I want to explain that. Man finds himself on the circumference of his existence. He can be at any one point of the circle. He is far removed from the center. And as

far as his distance from the center is concerned, there where he operates, he is not always the same distance as indicated by the radius here. So, (see last paragraph Page 23) a circle as such is a very very strange representation of man because man is never in as much equilibrium as the Enneagram would indicate. Still, for schematic purposes, it is alright to consider it this way and assume for a moment that all the different points on the circumference would represent for man the possibilities of his behavior forms; that is, his personality functions there, and it functions completely at any one point of the circumference; not necessarily at nine or one or two or wherever the other numbers are. As a matter of fact, when he is on the circumference, he does not know anything about such numbers.

And he is very much like ^{when} I talked about the different groupings on Earth of different people. He is very much like an unconscious human being, fulfilling a function on Earth of supporting the Earth, supporting that what is necessary for Earth to support in relation to, on the one hand, the planets and on the other hand the moon. And that in this grouping on Earth of such people, altho they may be numerically much larger than any of the other groupings of humanity, of individual cases, that they as ~~far~~ ^{value} as the ~~limit~~ is concerned of level, as expressed by them, they really do not represent very much more than just a little bit above the surface of the Earth. And they are nothing else but a thin film of Organic Kingdom on Earth. They do not touch the interiors of the Earth at all and they have no particular essential value. They do not even know where they are and they are not even conscious when the name, as I said many times, that such a person is like an elbow or a knee cell ~~ix~~ has no relation at all; when you say, "You are an elbow cell", he does not know what an elbow cell is because he only moves on Earth in a certain locality and is very stationary and never has any desire to become something else.

You all know I mix constantly the metaphors between the physical body and the Earth because, when I talk about Earth and I talk about cells, I talk about human beings as on Earth part of Organic Kingdom and I also talk about supporting cells in the body for a human being.

The second group, as you remember, has to do with the possibility of searching. On Earth they are represented by people who want to have something a little different; who are like black sheep, thinking that they know, feeling and hoping that there is a possibility of extracating themselves out of the conditions in which they live simply because they do not like such conditions and they know that there is and there might be a possibility also fro them to get away from it and to have a little bit more understanding. And therefore, they are the black sheep and they are in search.

The partioular behavior forms of myself, relating to that kind of a group, is represented here by the figures one four two eight five seven. They are very specific parts of myself inwhich I become interested in the possibility of development. Exactly the same as this second group of human being on Earth become interested in the development of this moving from one place to another; in exactly the same way again as a supporting cell having the ability to move as instigated by his black sheepness, wants to migrate ~~towards~~ become another kind of cell or belong to another form of organism in the body which ~~ix~~ has a very special function to fulfill. That is, these cells that are in search for something may, as you remember, move sometimes like in a migration towards and in the direction where they wish to grow and maybe finally reach certain organs like an eye or an ear or a heart or a sex cell; that they come close into that neighborhood and perhaps ultimately may be absorbed by such an organ and become part and parcel of that organ and, in that way, fulfill their function. They still remain specialized organs.

The search represented by the Enneagram, as indicated by one four two eight five seven as the Law of Seven, is the law of my personality when I become interested in the possible growth of myself into a direction of further wishing to understand. And I become then at such a moment a migration cell, trying to move from that what is for me the most important part from where I start. That is the physical physical part. That is, the physical part of my physical center as indicated by one.

I start to move in accordance with a certain law and this law relates to phenomena. This is things I see. They belong to my personality. They have no depth than only that they wish to travel and want to get away a little bit from the circumference and dare to go into an area which is unfamiliar to them and gradually hope that by means of this physical experience and the experience in accordance with the law of octaves as represented by Heptaparaparashinohk, that they will reach the center.

They never do. That is the strange thing. That altho they have good intentions and they have a willingness to travel you might say, and to overcome difficulties, they will constantly remain doing the same thing over and over again in the relationship one four two eight five seven, one four two eight five seven because seven is again connected with one. And as a result, a person describing even in the direction of wishing to search for a solution to his problems, remains recurring in that particular phase of his life. Even if he makes certain possibilities for growth in himself, he still remains bound to Earth and has to continue to fulfill his functions on Earth as represented by the circumference. He knows a little bit but not enough.

The question now, and now we come to the third possibility as represented by the Enneagram, is that there are certain places and certain moments

between that what now takes place in the Law of Seven, where the Law of Seven becomes linked up with the Law of Three. In the first place, the Law of Seven is the Law of Three only expanded. So that, in the Law of Seven, there are the two triads: Do Re Mi and Sol La Si connected by a bridge; and that the most important parts of the Law of Seven, the octave, is Do, Fa and Si-Do. This is represented in the diagram. But I do not want to explain it.

What is important is when I start with the physical center and I go as it were from one to four. That is, in order to now make my work useful, I need for my physical activities a certain wish which I get out of the emotional center from the place four. I cross at that time twice the triangle which connects none, three and six. (EDITORIAL: The first crossing at the line connecting nine and three and the second at the line connecting three and six.)

The triangle in the Enneagram is the Law of Noumena. It is that what is beyond phenomena; that what has a certain spiritual value and has a different level of being as compared to the Law of Seven. And that therefore, when I cross, it is not really a crossing; it is when I go over from the physical into an area of the emotional center, something happens to me. When I am open, and this is the requirement of how to change the Law of Seven into the Law of Three, when I am open to the possibility of my being effected truthfully while I travel, I am then at times under the influence of crossing over into an area which is entirely unknown to me, since I have now discovered that it is separated from the three centers by means of connecting lines indicated by the triangle nine, three and six. So that these points here, this first crossing point and this second crossing point both are very necessary. (EDITORIAL: See comment at the end of the second paragraph, this page).

Here I am unconscious; here I am unconscious. In this particular little area I could become more conscious. (EDITORIAL: The little area is the space between the two crossing points.)

Here I leave something. (EDITORIAL: First crossing point). Here I enter something. That is, I have in myself the possibility of a balance between these two things: the physical and the emotional (ED: points one and four respectively) by means of receiving, under the influence of the triangle itself, the lines (ED: the lines of the nine, three, six triangle) a certain form of energy belonging to the Law Of Noumena or belonging to a higher level or belonging to an area which is more centrally located - altho it is essential, it is not as yet a point.

It is possible for a human being to accomplish this when he keeps on traveling. And each time, as you notice, he goes from one one to four, he goes from four to two, he goes from two to eight, from eight to five, from five to seven, and seven back again to one, he crosses the triangle twice.

This has a great significance of receiving and returning material that one has received in coming in, digested during the period one is there and back again at the point when I cross over, like here - going back again to the emotional center. (ED: The last refers to the crossing from eight to five.) This is true of all points along the line one four two eight five seven. And whenever I now am in contact in that way with the triangle, gradually certain things start to take place in me as far as the development is concerned.

So, out of the actual representation of man, which is this right side of the Enneagram, that is, this is what exists, that is man as he is. That is man as he could become. (ED: Refers to the left side of the circle). That really what the effect is of this constantly moving according to the Law of Seven, waking up ~~him~~ to the fact that one is moving and taking from the triangle a certain form of energy any time one crosses it and returning it when one leaves that area, that then something

in me starts to grow which becomes an important part regarding the potentiality as it is now represented by that what I am actually. And therefore the potentiality is just the opposite of what I am.

This is the thing that I see things upside down. I do not see reality as it is. I believe that unreality is reality and that that what is for me unreal should become real. It means that I flop constantly this side over in a certain rotation. Constantly, because of the movement of the Law of Seven, this one part of the circle folds over onto the other side; covers it entirely; continues back on the back and ~~xx~~ falls like this as if it the movement of the Earth around the Sun.

There is a point in which it touches; a point at which this side is represented by midnight and that side is represented by mid day. In between there are periods of daylight, periods of night. And it is this ~~xx~~ symbol that gradually, as one looks at the Enneagram, starts to move in a certain way, rotating gradually; and realizing that whenever the actuality which is not real goes thru the potentiality which at the present time is unreal for us, gradually because of this rotating movement it becomes real and that becomes, the right side becomes unreal.

Afterwards when it has been changed into a sphere it has then become a unit by itself including the Law of Seven and the Law of Three. This is now an important part because it is only by means of work to try to understand what is meant by the ~~xxxx~~ Law of Three. So that the Law of Seven goes over into the Law of Three and reaches already a different ~~kind~~ kind of level, as I said, represented by ^{noumenal} ~~xxxxxxxx~~ values. In ordinary life we say "Becoming more and more essential" but it is not as yet that what could give life to the Enneagram.

The life is centered in the center of the circle and represents for a human being the Magnetic Center. That is, that is really from where everything should be guided and directed. It is only a point at the present time. But by means of this constant rotation and by means of traveling along such lines and the contact with the triangle that gradually, out of this, dependant on the speed, the circle becomes one, the triangle becomes one and the sphere becomes one.

This takes a long time. It is not expressed in time limits. It takes nothing, if you want to understand it that way. It can be. When it is, it is. And at such a time everything has become one. Everything has been given the proper value and one is not living in essence. One is living with Magnetic Center as the core of existence, expanding again towards the outside as if one again lives in the ordinary world, but this time partaking of the ordinary world from the standpoint of objectivity.

It is really, you might say, is all there is to it. There is much more to it. And when you stare, when you sit and have this thing in front and you try to visualize it, it becomes alive. It starts to have a meaning, a life of its own. And it is as if at times it starts to shrink into more and more a central area, more and more becoming condensed and as if the triangle by itself seems to have the power to reach a point.

And of course an equilateral triangle has many different advantages over any other kind of a triangle. Again I say, the schematic illustration of this is not man as he is. Man as he is is quite a different kind of a configuration. But, for the sake of argument and theory, it is enough to consider this as an important possibility for man to become more and more, as he travels openly, as he travels with his mind and his heart open along the lines as indicated from his personality to that what becomes his individuality, then growing out and becoming a Being.

I do not know if it necessary to go further than that. The people who are interested in the triangle are the people on Earth who represent certain currents, very much the same as those who represent special functions of the cells in the body have definite functions to fulfill dependant on the organ they represent. So that they layer of Earth of mankind is represented again by three different types. The total poplulation as a whole represents that what is the film on Earth, what is mankind ~~xx~~ ^{has} a certain form; Earth itself being the physical body. The little layer around the Earth, as represented by Organic Kingdom, is the beginning of physical body to develop into the possibility of that what is breathing. It starts to be represented by plants and animals and human beings, as far as they are made up of two centers; mostly, not counting so much their third center, represent the totality of that organic body of mankind. Man as mind who conducts and things and also, because of this, acts on Earth politically, economically, in many different way as representative of the human race, that is, exercising that what he has at the present time as mind, starts to represent the third part of the totality of organic kingdom which is the mind or the thinking center. That is as far as Organic Kingdom can go because the mind in itself, as represented by the totality of all human beings acting in accordance to their reasoning, is not very big. That is, they themselves do not know ~~xxx~~ how to extricate themselves from Earth, altho they make many attempts.

The trouble is: Where is the triangle on Earth? Because so far the people who talk around represent the law of Seven. People who try ~~in~~ by means of the Law of Seven to wake up will find the triangle. Anyone trying on Earth to wake up will find the triangle on Earth which is for us, if we wish to wake up. the possibility of changing of our actuality into the potential being we could become. That is the development of certain things which do not exist at the present time. And that therefore, the

solution for Earth as a whole would be for those who are now in charge and who, you might say, give the tone in general to whatever takes place on Earth, that unless they wake up Earth will continue to repeat itself along the circumference or perhaps along the lines one four two eight five seven without even having the knowledge that the Law of Three exists.

All we know is that what is the difference between an actuality and a potentiality; or what is the difference between good and evil; or the difference between positive and ~~xxx~~ negative. But unless we find out what is the difference and the similarity between positive, negative and neutralizer, we will never uncover the secrets of the life of the organic kingdom.

So, I would suggest, take a half dollar and engrave it and carry it with you and take it out and look at it. And try to remember it. And you say, "Where am I at the present time? Am I just part of the circumference? Is my actions and my thoughts or my feeling, has it any particular relationship to anything that I see as a Law of Seven because that is where I have to start. And where is the -?-.

You see, the Law of Seven can start at any place. You see that one/seventh two/sevenths, three/sevenths and so forth start simply in the cycle with either one or with the four or with the five or with the eight. It is one four two eight five seven. It may be four two eight five seven one; or two eight five seven one four. You understand? So, in that sense, any place on the circumference can be a starting point on that circumference if I am at one or any of these points. So that I do not have to wait until I come back to one. It simply means this: That altho ~~xxxxxxxx~~ I may be physically inclined person and I would operate in the section one and two; I may be an emotional person and I operate in the section four and five; if I am an intellectualist, I would be in seven and eight.

And at any one time I can get hold of the Law of ^Seven and start traveling in accordance with whatever lines there are. I do not have to become something else from what I am. It simply means that I can take myself as I find myself and that is the basis for the beginning of work. I do not have to change. I do not have to go to church. I do not have to go to point nine or six or three when I am in a very separately ~~independ~~ located part of the Earth or the circumference or I myself am in a different kind of a state because I happen to be in church. I can start at any place and then, when I find the road, ~~than~~ the nearest road, wherever I am, I start traveling in accordance with the Law of ^Seven.

I do not travel just because I want to travel. I travel in order to meet the triangle. So this requires on my part, when I start to work, that I, trying to walk in accordance with an understanding of a law which originally I do not know as long as I am on the circumference, I do not even know that the Law of ^Seven exists. I now, in traveling become one of the searching elements. That is, I become on Earth and for myself as if I am in search of something. And because of that I am open. So when I go ~~thx~~ from one to four, I am open. I look around. I become effected as soon as I enter into the area and am under the influence of the -?-.

You might call it like an electric wire, a cable - or how do we transport electricity at the present time from Niagara Falls to here for light. I go under neath a cable, a high tension power line and my radio is effected. It is very much like that. I am in a state to be effected. I come into the area where such an effect is possible and I am open for that. Then I will be, not only effected, but ^{it} ~~I~~ will start to work in me. And I work in that period when I am in the area goverend by the triangle.

So, in the Enneagram there is work. I start at a point. I know I have to see first what is the law of ordinary phenomena. I try to find out if I

see in whatever I do that there is a Law of Seven. Is there something that I call Do Re Mi? Is there something like the original impulse?; the possibility of affirming it which I do when I am in Re; the possibility of using that what I am doing for another purpose which is the possibility in Mi. So that, when I am in Do Re Mi, that I am then ready to cross, as it were, the bridge to Sol which is my aim.

But how can I cross the bridge when in the triangle I have so much extra baggage? So that the traveling along the Law of Seven also means that before I cross over to eight, I have to do away with a lot of junk that belongs to one and four and two. This is ballast. I never will cross the bridge. This is the bridge. ~~Thirteenth~~ (ED: Between four and five). But I cross it here. (ED: From two to eight). And in order to go from here, this point two to this point eight, I have to leave many things behind. It is the Do Re Mi. In the Do Re Mi I have to get rid of many things that are extraneous, that do not belong to me and that I cannot carry across the bridge.

This question of Do Re Mi becomes important because that is already an indication of the triangle. When I am under that influence I cross the triangle once and I will cross it again for the third time before I get to eight. Eight in me becomes a very important center because at that point I am very close to a certain understanding. You see, because from eight I start to select. I want to go down to five in order to extract higher emotions. I want to go back to higher intellect. Then I go back again to one in order to fulfill my functions in ordinary life again.

So in this again is observing, the getting rid of the ballast and the unnecessary things, and then building up something by means of which I could cross the Fa which is really in myself an inner desire that

I wish to cross. So that the Si Do starts to function in my own octave by giving me help to cross over to Fa. That is the reason that eight is so close to the Si Do. That pulls me. Afterwards when the Do Re Mi of the one four two is settled, then I can go over in a form of lightness towards eight; the same way as Si Do in an octave will help me to overbridge Fa by creating conditions outside of me which will pull me over, provided I am light enough.

This question of lightness enters into it because I go from the reality into that what is nonreality. I go from reality into potentiality. I go from that what is on a certain level to a level which is higher and therefore the lightness that I have to have in order to reach eight, and this again now is the conscious traveling along the road of Seven, means that I must be light in order to get across the bridge.

There are two bridges. That is the bridge. That is Fa. This also and it is at Si Do. (ED: Crossing from the left of the circle back to the right part of the circle; from seven to one).

It is another bridge. It is the returning to Earth. This is going into the higher spheres where I want to develop. This, when I have that, I return to Earth in order to perform again my functions according to the Law of Seven. What I have in this is both observation and participation. The triangle becomes experimentation when I allow it to be narrowed. Unless I lose myself I will never find myself. The losing of myself means that I reduce myself to nothing. After that I can expand into any direction that I wish - but then I am conscious.

If I compare the total possibilities of idiocy, to which many times we drank and that each person finds himself his own idiot, it simply means that he has a certain place on the circumference. And that in his particular striving, he goes down the scale to the ordinary idiot. It means that he gradually loses everything that is his ordinary idiocy, including

all the possibilities of idiocy; finally arriving at the point which is for him his nadir. And then, ^{not} ~~am~~ having anything, and in fact and in truth knowing that he is nothing, the statement of the fact that he is nothing means for him that he has turned around to go out again into the possibility of being consciously any idiot he wants to represent.

That again is life as represented by the Enneagram. Again, when I am in the circle and become the center, all that what is now actual has become potential. It is a strange kind of a thing to say because it looks as if it still exists. In reality, since it is nothing, it does not exist but potentially it can grow out again into the actuality of the totality of the world. So that together with my personality, which is still represented by the right side, I now will also represent the potentiality being actualized as my spiritual being. And that again is composed of two parts: The full grown Kesdjan and the development of Soul. Then the centers will represent bodies. But the bodies which are united, as I explained some time ago, from nine to six which is one body, from three to nine which is the second body; and from six to three which is the third body. And in that way that what is represented now twice, that is, this segment indicated by the physical between nine and three; that is, first it starts with it. It is now overlapped by Soul Body. It creates, because of that, the link with any kind of existence higher than the sun. Altho for us the possibility is to reach sun. It does not mean that when the sun has been reached it is the end of ones life because the morality as represented by rules four and five still had to be fulfilled. The fulfillment of the first three rules of Objective Morality have to do with the three bodies. But after one has the three bodies there are still many thing to be done: Helping His Endlessness and helping maintain and becoming part and ultimately, out of the three, to become one. But kind of process has exactly the same difficulty: How to make one out of an

Enneagram. And altho the Enneagram represents that what it might become, really the potentiality that is expressed is: How can one reduce the circumference gradually into a circle.

You see, that can only be done by means of the triangle. And you have to look at the triangle, the connection between nine three and six as a certain line of force which pulls the circumference together. That is, if the triangle shrinks, the circumference must shrink. It simply means that if I live on the level of a triangle, that is, even the essential level, that that can guide the behavior of the outside world which is phenomena. And that gradually, with the further understanding and having the pull as coming from the center which is Magnetic Center, that the three points of the triangle becoming one, automatically the totality of myself, my world, my circumference has become one.

So, there is the process: The inbreathing and the outbreathing of the Enneagram. That is -?- of the world as a whole, of the universe of which I, as human being, can become the representative in a microcosmic form. But that constantly, with my inbreathing and outbreathing, I change at such a time the circumference to a point and again back again to the circumference. So that, if you see this Enneagram move, it moves in that sense, reducing to a point, expanding again to the world.

And this gives one the particular responsibility of how am I regarding my world; taking it as it is in the first place; reducing it to its essential values and further to nothing, and again then, with the exhalation, bringing it back to the place where I live. Wherever I am on Earth, all such points at that time are at equal distances ~~far~~ from the center. And therefore, when I exhale, I exhale from my all possibilities of behavior in the same way; giving ^{all} of them the proper valuation of equal distance from the center so that whichever form of ones behavior is under scrutiny, it is constantly in a direct relationship, never

fading from the center of ones being.

This is the meaning of a circle and of course it is the meaning of a sphere. It is the meaning of a triangle and it is the meaning of the tetrahedron. Only the circle is still phenomena. The sphere becomes really noumena in the real sense of the word. And because of that it represents the simplest form of how a human being should be: All around and harmonious.

So, take the little Enneagram and keep it with you. Look at it once in a while. try to remember, And then, as a necessity of having an Enneagram with you, you set out on the road in search of something, as if you are marching, having prepared yourself, having investigated many things on the circumference of ordinary life and establish gradually a few values. You then start out and you carry with you all the different things that you believe are important. And you are prepared to shed and to drop, to let drop away the things that gradually, as you continue, you know are of less and less importance and you retain what you think you need.

You may not always be right. And you may make many mistakes; and the road is something long enough because the purification process that takes place when you are in the triangle again takes place when you go from four back to two. And it looks many times as if there is a regression because you were at four and now you must go back ~~again~~ to two ; and also, the distances that you are traversing the triangle is much shorter. In that way it requires ~~on~~ ones own part, on ones own wish, much more concentrated effort to reach two and a willingness to come back again to something that is close to where one started from. But it is very much as if it is like 'reculler pour mieux sauter'. I will withdraw in order to jump better and further. The point of departure is then two. For that I prepare to overbridge to get to eight. When I am in eight, I have a

vision of the totality of the Enneagram of how the world could be. Again I go back for more fuel to five as if of that emotional kind this time, the emotional center in a little higher vibration could give me the ability of more insight which, when I reach seven, ~~and~~ I see and understand my life. And with that, knowing that my life is that, I now return to the starting point in order to begin it again. But this time with more understanding.

In that way one learns. In that way day after day is an opportunity in ordinary life, in making lists, in meeting people, in coming to oneself early in the morning at times when you can allow it; and again and again come to the realization that we are here for a certain purpose and that the Enneagram is only a little indication of what might become possible for us if we wish and really wish. At such a time maybe we can succeed to the extent that we really want it. If three centers are in the Enneagram and if the three centers gradually become united because the Enneagram, as a sun, becomes a point, it is in that kind of fusion, that if one wishes, it becomes a thought and the thoughts and the wish become an action and then, in that kind of fusion there is a prayer which at such a time will be heard and will be answered.

So, let's try to work. Let's see what we can do, what can be done, what God will do. It depends how we are. So, good night. Have a good week.